HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 10.] THURSDAY EVENING, JANUARY 5, 1809. [VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

LIBERTY, NO. 10.

THE *righteousness* which our government is founded on, is that which Solomon says, *exalteth a nation.* The *legislative, executive* and *judiciary* powers, are founded in righteousness.

The first article of the Constitution, describes the legislative powers in such a manner, as to prove it right. It says, "All legislative powers, herein granted, shall be vested in a CONGRESS of the *United States,* which shall consist of a *Senate* and *House of Representatives.* The Representatives are chosen by the people of each state, who are a *free, equal, united* and *peaceable people.* The Senate are chosen by the legislature of each State. This places the legislative power in the people: this is righteousness. The executive power, is vested in a President of the United States, for the term of four years. He is chosen by the voice of the people. A *free, equal, united, peaceable people,* would never choose one to this high office, that was contrary to them, or that wished to have another form of government. The judiciary power of the United States, is vested in one Supreme Court, and in such inferior courts as the Congress may, from time to time, ordain and establish.

This government, considered in the nature of the constitution, and the articles of confederation between the States, is the wonder of the world! this is a *government* different from all others on earth: it is from heaven. Two things prove that it is of God; first, that men should be led to form such a government on such principles for the first time, since the world began. Second, that such a large body of people should, in so short a time, be willing to adopt it, and conform to it.

When the constitution and articles of confederation, were received by the people of nine States, the delegates of Congress considered that Jesus Christ, the *Governor of the world,* had inclined the hearts of the legislatures they represented, to approve and authorise them to ratify the articles of confederacy and perpetual union. They have expressed their minds in these words:

"And whereas it has pleased the *great governor* of the world to incline the hearts of the legislatures we respectively represent in Congress, to approve of, and to authorise us to ratify the said articles of confederation and perpetual union: Know ye, that we, the undersigned delegates, by virtue of the power and authority to us given for that purpose, do by these presents, in the name and behalf of our respective constituents, fully and entirely ratify and confirm, each and every of the said articles of confederation and perpetual union, and all and singular the matters and things therein contained."

When the first President was placed in the chair, it was considered of God, that such a government should be adopted, and such a man as GEORGE WASHINGTON appointed to preside as Chief Magistrate in the union.—The circumstances were so peculiar at his inauguration, that I think it proper to give the account, as it stands in Morse's Geography, vol. 1. page 332.

"On the 30th of April. 1789, GEORGE WASHINGTON was inaugurated President of the *United States of America,* in the city of New-York. The ceremony was performed in the open gallery of Federal Hall, in the view of many thousand spectators. The Oath was administered by *Chancellor Livingston.* Several circumstances concurred to render the scene unusually solemn. The presence of the beloved Father and Deliverer of his Conntry—the impressions of gratitude for his past services—the vast concourse of spectators—the devout fervency with which he repeated the oath—and the reverential manner in which he bowed to kiss the sacred volume—These circumstances, together with that of being chosen to the most dignified office in America, and perhaps in the world, by the unanimous voice of more than *three millions* of enlightened *freemen,* all conspired to place this among the most august and interesting scenes which have ever been exhibited on this globe." "It seemed from the number of witnesses (said a spectator) to be a solemn appeal to Heaven and earth at once. Upon the subject of this great and good man, I may perhaps be an enthusiast; but I confess I was under an awful and religious persuasion, that the gracious ruler of the universe, was looking down at that moment, with peculiar complacency on an act, which to a part of his creatures, was very important. Under this impression, when the chancellor pronounced, in a very feeling manner, LONG LIVE GEORGE WASHINGTON, my sensibility was wrought up to such a pitch, that I could do no more than wave my hat with the rest, without the power of joining in the repeated acclamations which rent the air!"

The nature of the constitution, and articles of confederation and perpetual union, and the manner in which it was adopted, is a striking proof of its being from God.

This question may be asked: if Christ's government is righteous, and that righteous government is adopted in this country, as the rule of conduct towards each other, how is it possible there can be any wrong done in the United States? the answer is easy. In this country, the men who do wrong, are opposed to the government, which a majority have received and submitted to. These are *enemies* to *righteousness.* This is the character of all those people who *knowingly* oppose our *constitution, union,* and that administration which agrees with the constitution; and who are against those who are in authority.

As I have described in short the government of this country, it is proper here to mention, that in Christ's *kingly government,* which respects the affairs of men in general, there are *ministers* or *magistrates* in this *government,* which Christ has appointed for a terror to the wicked, and a praise to them that do well. The ministers which are appointed to serve in the *kingly government* of Christ, have a work to do which is different from the work those have appointed them by Christ in his *priestly government.*

The Apostle Paul has described Christ's ministers in the kingly government. These have nothing to do in religious matters. Those officers under Christ as *priests,* have nothing to do in punishing offenders, this belongs to the minister who is appointed "to execute vengeance on them that do evil."

The magistrate who is appointed of God, is mentioned in Romans, xiii. 1, 2, 3, 4, 5, 6, 7. "Let every soul be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation: for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor."

In this quotation, Paul describes God's minister, or the magistrate appointed by the *Lord.* His duty extends to men's conduct: his work

is to punish evil doers. Those rulers whom God appoints, are to be a terror to evil doers, and not to them that do well. The *magistrate* who loves the *rights* of men, which consist in *liberty, equality, unity* and *peace*, is one whom Christ has appointed to bear the sword, to punish those who transgress the laws of a righteous government, and to be a praise to them that do well. The *magistrate* who is opposed to these things, is not God's minister.

THE PREACHER.

SERMON No. VII.

LUKE xi. 46. *"Woe unto you also ye Lawyers."*

"A GUILTY person always thinks himself suspected, and often discovers himself by endeavouring to prevent that suspicion;" this was the case with that class of men called LAWYERS; to whom our Lord addressed these words.

Two things in these words are worthy of notice;

1. The meaning of the word "LAWYERS," in the Scriptures,

2. Why the *woe* of God is upon them.

1. We notice the meaning of the word LAWYER.

In our day the word Lawyer means an *Advocate, Counsellor, Barrister*, or one who makes the law of his country his study and practise. Many people when they hear a common lawyer mentioned, cry out, "*Woe unto you Lawyers*;" as though the practice was a crime. There is no more sin, in being a *Lawyer*, than in being a *Physician, Merchant* or *Mechanic*: the sin consists in not doing the duty, belonging to the profession. I believe, where there is one dishonest Lawyer there are many dishonest ministers (as they are called) who act contrary to their profession.

The word LAWYER, in the Scripture, means one who undertook to teach the people the law of Moses; as the people could not read the Scriptures, having never known letters. They were the same, with those in our day called *Clergymen*. The clergy of our day are the same order of men under a different name. Those called *Doctors of Law*, in the days of the Apostles, were the same as those called *Doctors of Divinity* now. The title Doctor was first given to one skilled in Law, and afterwards assumed by one professedly skilled in what was called Divinity. The following account of this honorary title is taken from the Encyclopedia.---Art. Doctor.

"The establishment of the doctorate, such as now in use among us, is ordinarily attributed to Imerious, who himself drew up the formulary. The first ceremony of this kind was performed at Bologna, in the person of Bulgarus, who began to profess the Roman law, and on that occasion was solemnly promoted to the doctorate. But the custom was soon transferred from the faculty of law to that of *Theology*."

DOCTOR *of Law*, a title of honor among the Jews, the investiture, if we may so say, of this order, was performed by cutting a key and table-book in their hands; which is what some authors imagine our saviour had in view, Luke xi, 52, when speaking of the Doctors of the law, he says, "Woe unto you, Doctors of the law, for you have taken away the key of knowledge; you entered not in yourselves, and them that were entering you hindered."

This must suffice for the meaning of the word LAWYER.

2. We are to shew why the *woe* of God is on such men,

The wickedness of the LAWYERS was the cause of the woe which was on them; which consisted in the following particulars;

1, They acted the same part against Christ, which the devil had done before, which was, to tempt him. Matth. xxii. 35. "Then one of them, which was a LAWYER asked him a question, tempting him."

2. Though their work was to teach men the council or word of God, yet they rejected the word of God, and would not submit to what God required. Luke viii. 30. "But the Pharisees and LAWYERS rejected the counsel of God against themselves, being not baptized of him." This is an exact description of our modern LAWYERS (Clergy) they refuse to submit to that baptism mentioned in the Scriptures.

3. They laid a burden on the people which was a grief to them, to bear, and took no part of it themselves. "Luke xi, 46. "And he said, woe unto you also LAWYERS," for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers:"

This is like the conduct of the clergy in all ages down to this day, they lay an heavy grievous burden on a whole town, whenever they can, by obliging them to support an idle useless man for life, and if the people are sick of them, instead of lighting the burden, if he is dismissed, they must do it, and say how much the town must give to be clear from him. If a man does not settle him, nor hear him; yet he must be burdened with an heavy tax, or go to jail. No longer than last week, one man was put in Dover jail, because he would not give seventeen dollars per year for the support of a man, he never helped to settle, and whom he does not hear.

A sermon has lately been published in Portsmouth (by one of them) proving that the clergy are exempted from the common burdens of life.

4. They approved of the conduct of those who killed the prophets, verse 48. "Truly ye bear witness that ye allow the deeds of your Fathers; for they indeed killed them, and ye build their sepulchres."

5. They instead of teaching the people took from them the means of instruction, and prevented others from receiving or entering into the kingdom of God. Verse 52. "Woe unto you LAWYERS! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

The Lawyers had the Scriptures, and instead of telling the people that the prophecies were fulfilled in Christ, they told the people, (who thought from Christs preaching and miracles that he was the promised Messiah) that he was mad, had a devil, deceived, the people, &c. and thus prevented many from believing in him as the Son of God. In the same manner have our modern LAWYERS conducted. They have kept the Scriptures from the people in ages past; and to this day, they endeavour to make the people believe that they do not mean as they say, as to many things; they publish books and rules contrary to the Scriptures. Many of them represent the ministers of Christ as deceivers, *men of doubtful characters*, turning the world upside down, and many other grievous charges which they cannot prove.

No wonder Jesus said "Woe unto you also ye Lawyers."

With a great deal of propriety are the modern clergy called the *standing order*. They love to *stand* praying in the synagogues. Many of them *stand idle all the day long*. They "*stand in the way of sinners*," and in the way of those who are called to preach the Gospel to every creature. According to the best understanding I have they are LAWYERS; for I think they are created by law.---Settled by law.---Supported by law.---depend on the law.---oppress by law.---preach law.---and by law, are dismissed frequently, and will at last, unless they repent, be judged by law, in the day when God shall shall judge the secrets of men by Jesus Christ, according to my my Gospel. Amen.

OBSERVATIONS

On the Religious Party Names mentioned in the two last Numbers of this Paper.

[CONTINUED FROM OUR LAST.]

FROM the foregoing remarks, and the observations of every candid person it is easily seen that party names has a great tendency to disunite believers in Christ; and has caused much contention among those who ought to "*dwell together in unity*."—As a further proof of this, I will state a few particulars to establish the point and make it plain to every person.—Two persons of the same denomination may differ in some particulars, yet it will not cause hardness, nor break fellowship, nor be a bar to communion;—but let one of the persons join another denomination and the fellowship is lost at once—as for instance; the *Calvanistic Baptist* in general will not commune at the Lord's table with any of the *Freewill-Baptists or Methodists Denomination*—but they make no objection to one of their own members, so long as he continues to be numbered with them, al-

though he believes exactly with one or the other of these denominations.—Again the *Methodists* (according to their discipline) will not admit a person, but three times to their *Love-Feasts* or *Class-Meetings*: But if they will change their name and become *Methodists* they may come as long as they live; without any further *Change* of Heart or belief—for here I would be understood that this person is already a real Christian—therefore it is evident that they will debar a *real Christian* from those privileges to which an *unconverted Methodist* is freely admitted—when I say *unconverted Methodist*, I mean those who join the class as such—called *Seekers*—hence every person must be convinced that the name is the greatest cause of the separation—for they say (in their discipline) that a person's being a *Calvinist* is no objection to his being received as a member with them.—I do not suppose that dropping all party Names of distinction, for the name *Christian*; and all human systems for the *New Testament* will produce *entire uniformity* in practice in every minute particular;—nor *entire* harmony and agreement in *every* point of doctrine in our present imperfect state of knowledge and understanding: but in the honesty of my Heart and in the fear of God, I give it as my firm and unshaken belief that it would be the most successful means of uniting all the Children of God in one Body, and Brotherhood, as it respects the great things which were taught and practised by the Apostles---It would be the most effectual method of silencing the warm disputes between different denominations and instead of *Boisterously* contending for their different systems and striving for mastery, they would earnestly seek for the good old way, and "*strive for the things that make for peace; and things whereby one may edify another.*"—Then would jars and contention, strife and envy for ever cease among the Real Disciples of the Prince of Peace—thus would wars subside, and Love and Joy, Peace and Harmony succeed the storm, and there would be a great calm.

I shall now offer my reasons why I lay aside all party names, for the Name of *Christ*, and all men's rules for the *New Testament*.—

1st. I think it has been satisfactorily shewn that "*The Disciples were by divine direction or appointment called Christians first in Antioch.* 2d. Because the Apostle has acknowledged the Name by saying, "*If any man suffer as a* CHRISTIAN, *let him not be ashamed*, &c. And again, "*Let those that have named the* NAME *of* CHRIST *depart from Iniquity*"---and again Christ says, "*Ye shall be hated of all men for my* NAME'S *sake.*" many other passages to the same purpose might be mentioned.---3d. because it is "*a name above every name*;—4th. because "*this Name shall endure so long as the sun*; 5. because all believers in Christ are called *Christians* and what ever party name of distinction they attach to it only serves as a cause of dispute and separation;—6th because there is not the least prospect or propriety of either of the many party names becoming universal;—7th because *all* believers in Christ, who love and obey him are in reality Christians;---8th. because that no person on earth can bring one real or weighty objection against this name or rule;—9th. because Moses when speaking of Christ says, "*Him shall ye hear in all things.*" 10th. because God hath said "*this is my beloved Son, hear ye him.*" 11th. because Christ hath said, "*Learn of me, for I am meek and loly in heart and ye shall find rest to your souls.*" 12th. because *all Christians* are constrained to acknowledge that it is "The only rule of Faith and practice;—13th. because it is most solemnly declared "*That if any man shall add unto these things, God shall add unto them the plagues that are written in this Book.*"---And those who have done it, have always been attended with two very great *plagues*—one is, they are always *plagued* to prove their various systems and practices; and the other is they are always plagued to make people believe their contradictions and inconsistencies. I would ask the reader, if he thinks that every person who contends for the Calvinistic Doctrine, seriously believes it to be scriptural? I answer no; for I have often heard them acknowledge it afterwards—why then did they try to prove it to be true?---Because they belonged to that *Party*; and did not wish them to be overcome and brought into disrepute---so they will wreck their invention and wrest and torture the scripture to prove it rather than be compelled to acknowledge that his denomination holds to some things unscriptural and thereby have his pride wounded---and it is equally true of some who advocate for Infant sprinkling and many other things equally unscriptural; they try to maintain and support it lest they themselves should suffer reproach.

I mention these things to shew that a great part of the contention in the world originates from Party and not from real difference in faith, judgment or understanding. O may the kind Lord hasten the time when all his children shall be of one heart and one mind---the watchmen shall see Eye to Eye and lift up their voices together---when contention and hardness, shall no more be known among the free born Sons of Zion.

(To be continued.)

In one of the letters from the Southward, published in the HERALD, *some weeks past, mention was made of several publications by different ministers who came out from other denominations to name the name of Christ only. The Editor has received several of them. Extracts from them will be published in following numbers.*

The piece now published, is from a book written by Elder JAMES O'KELLY, *formerly a Methodist preacher, who left them on account of their being subject to an "human head" (Bishop) and because their human government, (which one of the Methodist preachers says originated in Mr. Westley) was oppressive and unscriptural.*

A Plan of Union Proposed, &c.

SHOULD I, who talk of union, attempt to set the example, or lay down a plan; where should I begin?

2. I am acquainted with those of the *Baptist Order*, that my soul has fellowship with; but the door into that church is *water*—and I cannot enter because of unbelief.

3. I am acquainted with some of the *Presbyterian Order*, whom I love in the Lord. But before I can be a minister in that society, I must *accede* to, or acknowledge a book called "The Confession of Faith."

4. This I cannot do, until I can believe that God eternally decreed some *angels* and *men* to eternal life, and the rest to eternal death—and this unalterably fixed.

5. Should I propose to unite with my old family, the *Methodists*, to whom my attachment is greater than to any people in the world; notwithstanding their treatment to me;

6. I could not be received, unless I could subject myself to a *human* head, and subscribe to an oppressive, and *unscriptural* form of government.

7. I would propose to promote Christian union by the following method, viz: Let the *Presbyterians* lay aside the book called the confession of faith,

8. Which faith, is proposed to ministers before they are received; and instead thereof, present the Holy Bible to the minister who offers himself as a fellow-labourer.

9. Let him be asked if he believes that all things requisite and necessary for the church to believe and obey, are already recorded by inspired men.

10. Let the *Baptists* open a more charitable door, and receive to their communion those of a christian life and experience; and they themselves eat bread with their father's children.

11. Let my offended brethren, the *Methodists*, lay aside their book of discipline, and abide by the government laid down by the apostles—seeing those rules of faith and practice were given from above,

12. And, answer for doctrine, reproof, correction, instruction *in* righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. II. Tim. 3, 16, 17.

13. What more does the church need, than is above inserted! Let their *Episcopal dignity* submit to Christ, who is the head, and only head of his church; and then we as brethren will walk together, and follow God as dear children.

14. O, how this would convince the world that we were true men, and not speculators.—This would give satan an incurable wound; and make deism ashamed.

15. Again as each church is called by a different name, suppose we dissolve those un-

scriptural names, and for peace sake, call ourselves Christians ? This would be—" The Christian church."

16. At present, I can see no better *method* than what I here propose ; but if any one can display a more scriptural method to *promote* union, for the Lord's sake let him shew it.

17. All may see what I am at, I wish the divine Saviour to be the only head and governor of the church, her law and *centre* of union.

18. I wish all the faithful followers of our Lord to love one another with a pure heart fervently. Let them break down the middle wall of partition ; and all break *bread* together.

19. Blessed will the eyes be that shall see that day. The shouts of the Christian church will then be as terrible to the strong *holds* of Satan, as the sound of the rams horns were to *Jerico.*

20. Such a sacred plan as this, in my view would exclude boasting ; God and his Christ would be exalted.

21. The followers of Christ were at the first called Disciples : but at length they were called Christians. This was the new name which was spoken of by Isaiah, lxii. 2.

22. Those Christians composed the Christian church, or the body of Christ. Brethren, if we are Christ's then are we Christians, from his authority, his *name*, and his divine nature.

23. This, if we would comply with, would cause the " residue of men to seek after the Lord ; and all the gentiles upon whom *my name* is called, saith the Lord." *Acts*, 15, 17.

Religious Intelligence.

WE are informed by a letter from Alexandria, (Vir.) to the Editor, that the spread of the Gospel, and increase of Christ's subjects in Kentucky, is very great. A brother in the ministry, who has travelled through that country, says, he attended *nine* camp meetings, where he saw *thousands* evidently converted to God. In that part *Deism* is fast declining, human *doctrines, creeds, covenants* and disciplines, are daily coming into disuse, with the party names attached to them ; while the glorious *name* of Christ, and the perfect " *Law of Liberty*," which like the sun outshines all the rest, are more and more admired and submitted to. The Lord hasten the day, when there shall be one *Lord* and his NAME one, and that *one Lord* be King over all the earth.

SCRIPTURE SIMILITUDES.

Matth. v, 13. " *Ye are the Salt of the earth ; but if the salt have lost its savour, wherewith shall it be salted ? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

Our Lord's supposition of the salt loosing its savour is illustrated by Mr. *Maundrell*, who tells us, that in the valley of salt near Gebul, and about four hours journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. " In this," says he, " you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The innermost, which had been connected to the rock, retained its savour, as I found " by proof." [*Oriental Customs.*]

This shews the propriety of what Christ said ; if his followers keep company with worldly men, and walk as other Gentiles, they loose the savour of the knowledge of Christ ; but if they cleave to Christ the ROCK, they retain it and their conversation is with grace seasoned with salt, and ministers grace to the hearers.

Malachi, iv. 2. *But unto you that fear my name, shall the sun of righteousness arise with healing in his wings.*

The late Mr. Robinson of Cambridge called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off *Smyrna*. The son mentioned to his father, that every morning about sun rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the DOCTOR. " Now," says Mr. Robinson, " it strikes me that the prophet *Malachi*, who lived in that quarter of the world, might allude to this circumstance, when he says, the sun of righteousness shall arise with *healing in his wings.* The psalmist mentions the *wings of the wind*, and it appears to me that this salubrious breeze, which attends the rising of the sun, may be properly enough considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."

The application is easy ; when the light of life shines into the heart ; the person feels the influence of the spirit like the wind, taking away all which was dangerous (his sins) purifying his heart by faith, so that his soul prospers and is in health, being delivered from the power of darkness, even the prince of the power of the air ; and of such it may be said, they are called out of darkness into God's marvellous light.

Questions.

1. Would it be right for a man to say a thing is true which he cannot prove, and that a matter was not right, which is plainly recorded in the scriptures ?

2. Would it be right to say a religious name is right, not mentioned in the scriptures ; and that one mentioned in the scriptures, was given in Babylon ?

3. Would it be right for a man to say the bible is his only rule, and yet have another ; which is in several things exactly opposite the Bible, which all must submit to or not be received ; or if received must be cast out, though in other things his conduct is right, which rule has been added too, and diminished from by those who made it ?

4. Would it be right to say a man had published *lies, falsehoods*, a *libel*, &c. for saying a rule placed the chief power in one man, when one of the friends of that rule had endeavoured to prove that Church power ought to be chiefly in one ?

OATHS. " Mankind, must have been well convinced, that they were naturally dishonest, when they invented *Oaths*, as the test of truth ; these do not bind rogues, and good men have no manner of occasion for them."

" Mr. Tronchin, the Physician of the Duke of Orleans, being sent for to attend Voltaire in his illness at Paris, Voltaire said to him, " Sir, I desire you would save my life, I will give you the half of my fortune, if you lengthen out my days only for six months ; if not, I shall go to the devil, and shall carry you along with me." *(Fletchers Letters.)*

How different is the language of Paul, when the day of his death was near. " I am ready to be offered, and the time of my departure is at hand." Henceforth there is laid up for me a crown of righteousness." " Having a desire to depart, and to be with Christ which is far better." The first *(Voltaire)* was a Deist ;--- the last, *(Paul)* was a *Christian.*

To the public in general, and all who love peace.

THE brethren of the *Christian Church* in Portsmouth, viewing the present state of our country, and of other nations ; have agreed to set apart THURSDAY, the 12th of this month, as a day of fasting and prayer ; they wish our brethren in other towns to join with them ; and all who love prayer to unite in the exercises of the day.

We understand that some of the ministers in this town have agreed to meet for the same purpose on that day.

The brethren invite all in this town who feel free, to meet with them, or in their own meeting-houses for the above purpose.

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